

24

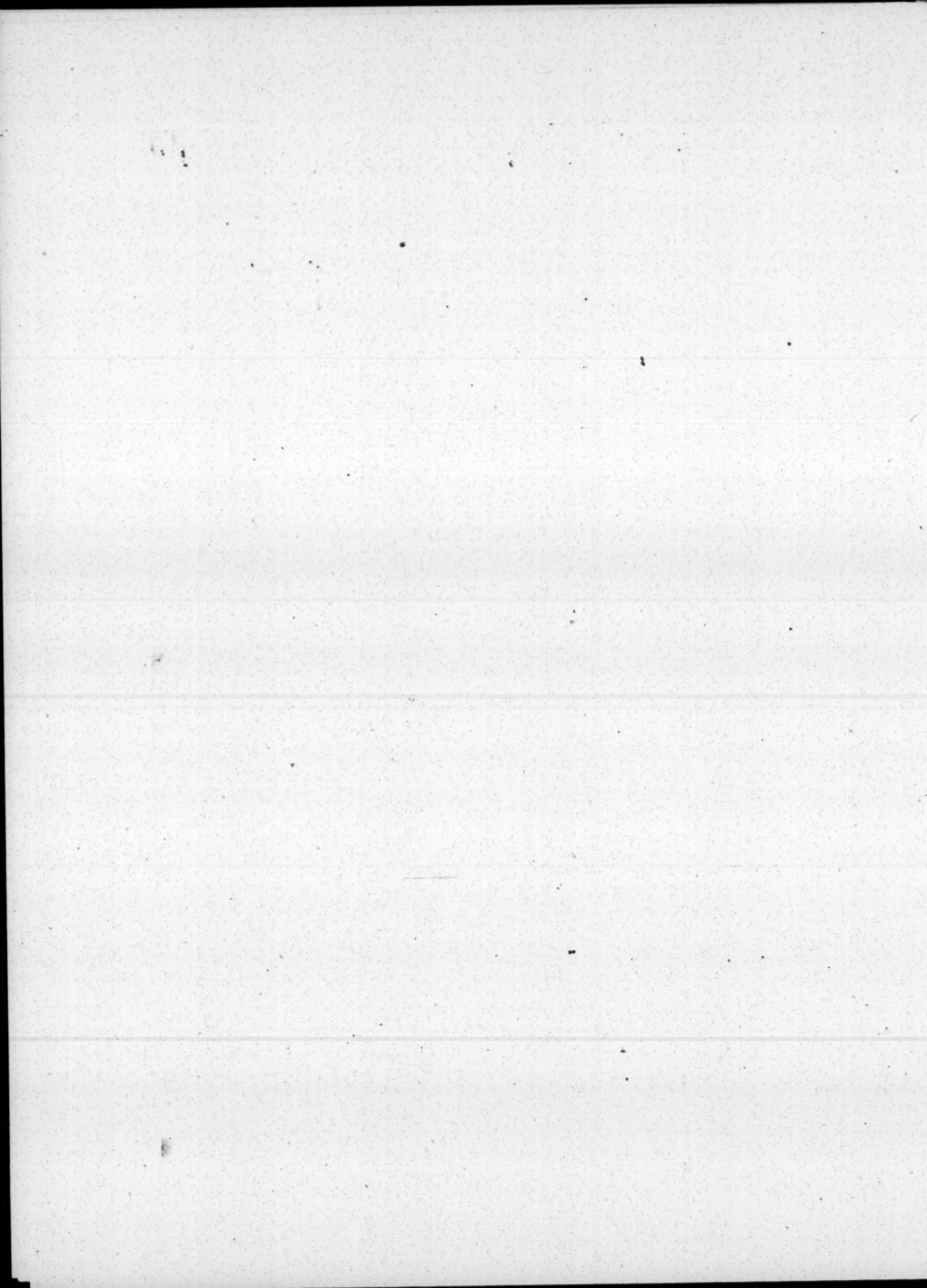
A
MEDICINE
FOR
THE TIMES.
OR,
AN ANTIDOTE
AGAINST
FACTION.

Written, By T. J.

Containing these Cures, viz.

1. *How to cure a man that hath a factions Spirit.*
2. *How to cure a woman so possessed.*
3. *A new and direct experiment, to know the Kings-Evil.*
4. *How to cure one that is troubled with crosses.*
5. *A cure for him that is troubled with an Ovall-pate
(in English) a Round-head.*
6. *A brief Definition of a Disease call'd Obstinacie.*
7. *A cure for his Impatience, that is angry with me for
this slender expression of my Art.*

LONDON. Printed for Robert Wood. 1641.





A

MEDICINE FOR THE TIMES.

I. *How to cure a man that is possessed with a factious Spirit.*



Take one heart full of Ecclesiastical obedience, as much of Regall submission (for this being a maladie of the minde, requires the Phisick to be mentall.) Forbear the societie of those infected people, that would make a breach in that sacred Text; *Fear God, Honour the King.* Let not the ground of your Religion (which is the prop of the soul) consist onely in Contradiction, unless you hope to gain Salvation, by disputing niceties. Or if you are so strangely possessed, that you must make your lives a tedious Argument, let not your reasons be like the womens reasons, (*It is not, because it is not*) there is as much difference betwixt Religion and Faction, as is between a Temple of Saints, and a Den of Theeves. If you do not love your enemies, according to divine injunction (though that part of the *Letanie* be disputed) you may question your own salvation. If you can thus purge your self with these Receipts, you may quietly enjoy your health, without the unnecessary charge of bleeding.

A 2

How

2. *How to cure a woman so posses'd.*

A Woman being the weaker Vessell, shall have the application of a weaker remedy; let her obey her husband when he hath taken his Cure, and not disdain to conceive that (over his own Family) *he is both a King and a Bishop*, one that is capable both of morall Government, and Divine; this observation in her, will keep her from pulling off the sacred Chain that is about the neck of *Authority*, and free her from a strange madnesse she hath got in expounding Scripture: and to conclude (according to her own Belief) I would not have her sit or lye Crosse-leg'd, it is abominable, and the continuance of such crossing may prevent the first great Blessing, *Encrease and multiply*.

3. *A new and direct Experiment to know the Kings-Evill.*

THe small practice I have had in *Physick*, hath instructed me that one simple hath bin mix'd with many Varieties for severall Diseases; such use must I make of this one excellent drug *Obedience*; which being mix'd with right consideration, wil so purge the brain, that the eyes of good opinion will be open, and your discerning shall be perfect; whereas before, you look'd as people do through deceitfull glasses: every white seem'd a blemish, and every such blemish a thousand; I must now prescribe a Diet: fast one month from Faction, observe the Kings Lawes, behold him in his true Prerogative: write not about the new stampt Coyn of your Conscience. *Ego & Rex meus, I and my King*. Do not onely ceremonially take the *Oath of Supremacie*, but obey it with a true consideration, that the breach of it will shake the very frame of your *Religion*: if you can sincerely obey all this, you have a sound body, and cannot be troubled with the *Kings Evill*.

4. *How*

CARRY NO COYN about you; for you know that there is an Image on one side, and a Crosse on the other: and I would have you so much the more avoid it, because you are already prone to worship it, and some think it is the only way to make a Papist on you: avoid that *Idoltrous play of push-pin* (though with a Sister) let not your Children be instructed in the horn-book, because of the first Character: forbear to walk in these forbidden paths till their names be chang'd (*viz.*) *Whitcrosse-street, Redcrosse-street, Charin-Crosse, Cow-Crosse, Kitchiffe-Crosse, Bishopgate-street, Ave-mari-lane.*

If any mans name be *Crosse*, let him change it, and call himself *Overthwart*, as *William Overthwart, John Overthwart*; unlesse his name be *Andrew*, then you may call him *Andrew Crosse*: I will not wish you to put away all *Crosse wives*, because I would not debar ye of the generall society of women.

I should applaud their pulling down of *Cheapside-Crosse*, but I fear that there are certain men amongst them, who (under pretence of Zeal) weigh not altogether so much the *Idolary* of the form, as the ponderous substance of the Lead: and I pray let any honest man judge, what relation Felony hath to Acts of Piety? if it have, we must censure this to be a holy Robberie: which according to common sense, is a strange contradiction, and cannot hold in Religion; unlesse they largely stretch this Text to it: *They took Heaven by violence.* Which they conceive (according to litterall explanation) is with Clubs and staves, and short swords, worn up to their Arm pits. Some shut up their shops, to make the times hard, purposing to starve his Majesties Subjects into a zeal like theirs; (in conclusion) I would not have all Cresses put down, because I would have no alteration in the Regall Diadem, which hath stood

many wise Ages unquestion'd. I am an honest Physician (though I say't) and am so far from being a Papist, that I dare curse the Pope; so far from being a Separatist I dare love the King: And that I am no Neuter, shall appear in my willing service (provided there be an equality in my Spirit and my Office) in the hazard of my life for my King and Country.

5. *A Cure for him that is troubled with an Ovall-pate, (in English) a Round-head.*

NO man is demonstrated to be a *Round-head*, but he that takes the name to himself; and conceives he is so, because he is in opposition to the *Cavalier*: (who may be an honest man, though he wear skarlet and silver lace, and holds it no sin to be in fashion.) A *Round-head* is a man (though cut within a quarter of an inch to the skull) hath more hair than wit, and according to his daily distractions, may be titled *Hair-brain'd*: And this proves him to be an *Hypocrite*; for though his hair be clipt short, he loves to wear it long, and very long; which is, from *Generation to Generation*. (Long may he wear it.) Hath not that man more hair than wit, whose wit is so much troubled with his hair? (your censure Gentlemen :) For my own part, cause I would know the way to Heaven to an hairs breadth, I have left off my Periwig; and I have not had one pious thought, for that cause, more then I had before. It is in hair, as it is in habit; one man wonders why I wear it long, I as much wonder why he wears it short: I love a broad brim'd hat, he loves a narrow one; my opinion of this small reformation, is but a change from one indifferent ceremony to another. In brief, if a man be troubled with a *Round-head*, let him do as if his right hand offended him. *Desperate Diseases must have desperate Cures.*

6. *The*

6. *The Brief definition of a Disease call'd
Obstinacie.*

27

IF a man worship zealously his own opinion, contrary to Divine *Inspiration* ; which he cannot assure himself, whilst he hath one thought of Oppression, or wants the zealous *Obedience* he ought to pay to *Gods Lord Deputy* ; *his own Anointed* : for in this point my opinion runs hand in hand with that Gentleman that writ these Lines :

*They whom the King affront, the like would do,
To th' King of Kings, could they come at him to.*

I am so far from the spirit of Contradiction, that if I had a full assurance, the alteration of my form would save me, I should willingly resign my fashionable habit, and confine my self to the steeple crown hat, short hair, *Geneva Ruffe*, with all accoutrements correspondent to this posture ; but indeed I will not beleieve any man can adde to his salvation or damnation by *Form* meerly ; if preaching is as sacred in a stable as in a Church, why not in a Church as well as a stable? (a place fit for Oxen and *Asses*.) If ye do it in remembrance that it was the necessitated place of our Saviour, ye stand in your own light, and confute your selves ; you may with as little idolatrie, keep in view the form of that whereon he died, as of that where he was born ; he that conceives *Cheapside Crosse* may cause idolatrie, hath but a weak faith, and for ought I know, he doubts if it stand long, himself may be won to be a worshipper, and by this means would prevent it : For my part, if he lik't as I do, which is for the workmanship in the nice and naturall postures, and as the grace of so glorious a Citie, he would go home, mend shoes, and never trouble his head about it. I plead not for it, for were it down, I would not give the poor Contribution of a penny to have another erected, because it should not trouble the heads of unemploy'd people.

7. A

7: *A Cure for his Impatience that is angry with me, for
the slender expression of my Art.*

IN the first place, he hath no cause to doubt my Medicines, for Ile give him no worse then Ile take my self. Let him not brand me with a prejudicate opinion, that I am a Papist: for by yea and nay, I am none, but can with a safe conscience, take the oath of *Supremacie*; I love the King, and all those that love him, I daily pray for the prosperitie of all those high designes in Parliament; I am no Railer and *Pamphletizer* against Bishops; 'tis a charitie I hold, not to laugh at any mans fall, though myemie and persecutor: Nor would I weaken so great a Synod as this present Parliament, as to conceive they know not how to dispose of Offenders; if things may not proceed in Order, a Common-wealth will quickly prove a heap of Ruines; and resolve, as the world must (at the generall doom) to its first *Chaos*. And thus being come to the worlds end, I leave you.



P I N I S,

